Notes on Schopenhauer - On Ethics

Physical truths may have much external significance, but they are wanting in internal significance.

The latter (internal significance) is the privilege (prerogative) of intellectual and moral truths,

which have as their theme the highest stages of the objectivation of the Will
(which have the highest levels of the objectivation of the will as their theme),

while the former (external significance) have only the lowest (stages/levels of the objectivation of the Will).

> [Objectivation: Objectivize, transitive verb, to cause to become concrete or objective; objectivity]
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> [Objectivity: noun, 1 the state or quality of being objective, 2 intentness on objects external to the mind, 3 external reality]
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> [Objective: 5 free from personal feelings or prejudice; based on facts; unbiased; 8 of or pertaining to that which can be known, or to that which is an object or a part of an object; existing independent of thought or an observer as part of reality]

For instance, if we attain to certainty as to what is now merely supposition, to wit,
(if we were to determine with certainty that, as we today merely conjecture,)

that the sun at the equator produces thermoelectricity, this the magnetism of the earth, and this again the polar light,

these truths would be of much external significance, but internally poor (in significance).
(then these would be truths of much external, but of meager internal significance.)

Examples of internal truths are not only furnished by high and truly spiritual philosophizings,
(Examples of these internal truths are provided not only by all elevated and true intellectual philosophemes,)

but also by the catastrophe of every good tragedy;

also indeed (internal truths are furnished) by the observation of human conduct in the extreme expressions of its morality and immorality,
(indeed, even by the observation of human behavior in the extreme expressions of its morality and immorality,)

in other words, of its evil and goodness.
(therefore of wickedness and goodness.)

For in all this the essence appears whose phenomenon the world is,
(For in all of these emerges the essence whose appearance is the world,)

and at the highest stage of its objectivation brings to light its innermost core.
(and it displays its inner nature on the highest level of its objectivation.

> (The essence appears. The essence whose phenomenon the world is / The phenomenon of the world is this essence that appears. The objectivation of this essence brings to light the core of the world / The inner nature of the essence is shown at its highest level in the objectivation of the world.)

That the world has merely a physical, and
(That the world has) no moral significance,
(That the world has a mere physical but no moral significance)

is the greatest, the most pernicious, the fundamental error,
(is the greatest, most ruinous and fundamental error,)

the true perversity of opinion, and
(the real perversity of the mind.)
[Note: *Perversität de Gesinnung, Perversity of Disposition]*

is at bottom that which faith has personified as Anti-Christ.
(an in a basic sense it is certainly that which faith has personified as the antichrist.)